

M1592

Thursday, May 22, 1969
Seattle
Group IV

Part One

Mr. Nyland: This is now set up in accordance with the action of Ed Lutrop. For those who sit in the back you might be curious; but the reason why, of course, I cannot talk is because there is a padlock on my mouth, and the engineers have the key. So when they unlock it ... and I know it's unlocked when the machinery starts working.

You ought to see the battery that is there. If you judge [chuckle] by the recorders, it's very important tonight. But it's not the recorders, it is important just the same ... for me it is important. We made an attempt this time and we were helped by a great many people , and there was, in the atmosphere of those who came up to Seattle, perhaps more than just a curiosity. Something must have motivated them to go through the trouble in coming up. And not only because it's a little trip ... it is not a little trip—it's a big one—and some of them had to earn money in order to make it, and there is a certain solidarity which gradually becomes apparent.

For a long time, sometimes, you have to Work in the dark. You have to have hope that something will germinate; the same way as when you put a seed in the ground there is a little time before something appears, and in the meantime you hope and you pray and you expect, of course, because you have planted something. When it becomes apparent it's a very joyful moment, because then you know that something is really growing. We are in that state, at the present time, regarding the dissemination of the ideas of Gurdjieff; and it becomes apparent in different parts of the country that we have now seen, and for that reason of course it is important to go and visit them, to see how things are growing up.

There are many difficulties in the way of different people, also in different Groups ... and different what I call so-called 'Groups' of people who get together because they are interested in the ideas and they have read and they want to discuss. And then of course they have a chance to

receive some tapes ... to have a chance, then, in listening to some tapes from New York that they perhaps are reminded of something that is important for them also, and because of that they would like to create in their gathering something of the same kind of a level.

So, many times I make a suggestion: Simply start off with a tape. You can also start off with reading All and Everything. You can, in that, of course join together with a few others, and the level is established by what Gurdjieff is saying in that book. It's not always easy to have a reading Group, and most likely for those who already have a definite wish for finding certain things and they know that it can be found in that book ... so for that reason sometimes a little bit of a talk or a discussion of some subjects—or that what has taken place in New York as a Group, and which Group has been in existence for a little while longer—may be of use to establish a level at the beginning of such a meeting. Particularly when there are people who come for the first time and they don't know what to think, and the first introduction to that is, sometimes, quite decisive for them. Because they have nothing else to go by than the appearance of the people who are there and whatever they represent, and of course their first sentences, even if one comes with an open mind, it is of course obvious that each person who does come out of curiosity will have a little bit of criticism—or is 'ready,' you might say, for criticism.

And that in itself is nothing unusual, because we all do it. We all are critical. We all, when we see a person for the first time have already a little bit of an opinion which is, of course, based on whatever you might happen to think—and the appearance and whatever it represents for you, and the associations you have with that kind of an appearance based on that what you already have experienced of certain things of a similar nature—and without going into a prejudice, there is already a certain opinion. And then, with that you take your curiosity and then you try to find out if what is happening at such a meeting measures up to what you would wish—or rather, even, what you would expect. And, of course, many times it is not at all what you expect. And there may be various reasons for it—and perfectly good reasons—but nevertheless the problem remains, then, how to keep them interested.

It's obvious that such a thing requires flexibility, and that you know—and you *have* to know—how to adapt yourself to the level of the people who come, who are interested in finding out something. But, they have lived their own life and they have their own associations and of course they have their own prejudices. And, you cannot help it. Because you might say they are 'unconscious' like all of us are; and when one meets on the basis of unconsciousness then you

are subject to all the different laws, and one of the main laws of unconsciousness is: That one takes things for what they are, and sometimes what they appear to be. If it were possible that new people could come to a meeting having in mind to look at the essence of the speaker, it would solve many problems. And it is rather hard—that on first acquaintance one starts to show one's essence—so one is really a little bit between the devil and the deep sea, and the patience that is needed ... and also to try to find out what really could appeal to such people. And it is not only the walk of life in which they have lived and whatever has made them and the education and their particular conditioning; it is also many times a question of maturity, a question of age difference, a question of atmosphere created by a house where they enter—whatever they may be used to and that whatever may be strange to them—of course all these are factors that will influence the opinion of someone.

The ideas by themselves can stand for themselves. When they once have taken a little hold of one, you must not worry too much anymore. Because if then there is nothing that happens, it is simply because the person doesn't want to feed it. It is the same as the planting of a seed: If it is done correctly—with the ground and the soil sufficiently porous and not, immediately, too much sun—and that what comes above the ground will continue to grow when there is really life. And, there is life in a plant, there is life in ideas, and they can live for themselves. Because there is no question about how Gurdjieff wrote this book and there is no doubt that the ideas, when they once start to get unfolded actually will show. Any ordinary, right-thinking—'non,' I say, 'prejudicial'—person will be immediately struck by something that is there, and although they may not understand it or perhaps even become critical, there is something that has to strike them.

Now, these are the problems that exist of course in smaller Groups and will remain in existence also in larger Groups. And I think of Seattle, every once in a while: How far are we at the present time—that things could be left alone a little, or that that what is now coming up and what has attracted a variety of different people, young and also old, that *that* is there now and cannot be left ... and can it run on its own momentum—it is always a very difficult problem to know at what time to feed the stove if you want to keep warm. If you use too big chunks of wood you might kill the fire, if you use only paper it doesn't last very long.

How to get the right kind of a combination. How to get enough so that one can be fed by the proper kind of people, how much is necessary to prepare new people before they even come,

I think it is necessary in Seattle also to consider that particular question. And I think it is necessary for those who perhaps as newcomers are affected by the ideas as they are, that they—among themselves, even—have a little talk every once in a while, or call each other up, or have a cup of coffee, or invite maybe a few of their own friends to see what is, there, available or not.

Because you have to realize that when people, when they are new and they come from surroundings where, of course, there is much more aliveness and that gradually they acquire a certain possibility of distinguishing what is the right kind of material, that then they being in contact with a certain level of society—or education, or atmosphere—will look at the ideas and the possibility of propagation in a different way from people who are already a little older and well established, and in their particular surrounding have not that kind of a meeting with different people; and if they have, that very soon because of their limited acquaintance it is, of course, possible that that kind of an influence runs dry, and it is up to the younger people to see what can be done. Because you cannot expect, from an older person, to remain flexible forever and ever, and you cannot expect that even at times when they, because of their age and because of their experience and having been a little bit more crystallized, that then they immediately can become able to talk the language of youth.

And, *that* is where we have to see what to do with Groups. It is not only Seattle. It happens to be the case in many different kinds of Groups. I don't want to mention names. We have different ideas also in New York, and on the trip I have come across a few; and the difficulty also exists in the approach of a variety of people who, because of interest and having read and already having become a little old: How to advance to them, how to advise them, how to 'take care' of them as it were, what to send them, how to correspond with them, and that particular problem will remain in existence as long as there are Groups. We have similar problems, of course, in a little different kind of a nature regarding the Barn, and it is still a question—who we should allow, and who can be absorbed. The same principle applies to the Land, and I said a little bit about it last Sunday.

I'm quite certain we will solve the problem. Because I have no doubt that when one is honest and serious and really is interested in wishing a possible solution, that it will be possible among all of us to come to some kind of a reasonable end. And that the problem then ceases to exist, and all that is needed, then, is afterwards to continue to feed the condition so that whatever is then established as a level will not run down.

This is one thing that I would advise for Seattle—to see what can be done in the circle of youth—and I think one has to talk about it. Because I believe it is important to feed, constantly, new material into existing Groups. There are bound to be certain members who gradually will disappear; and there are also bound to be people who, with the best of intention become a little crystallized in their explanations and one has to safeguard against them, and one has to open oneself up to the questions of unspoiled youth. Because there are enough who are still in a state of flex ... flexibility, a state of flux where it is possible to lead them in certain directions when you can make it palatable enough; but when you don't dish it up to them in the right kind of a way—with enough taste and perhaps enough flavoring—so that then they don't know what they would expect out of that kind of a meal, then of course you cannot blame them and they stay away. And we've had many cases of that kind—much, you might say, to our 'sorrow' every once in a while, and not always knowing why it happened.

And it is a problem that exists in Group III in San Francisco, it exists in our Groups in New York, it exists over the past years of people who have come, taken a little bit and then left, and it existed at the time of Gurdjieff. Because many people came to the Prieuré out of curiosity, some stayed and some—and, maybe, many than one even can imagine—left never to return, or perhaps to use a little bit of this-and-that, whatever they could pick up and in any event not seriously enough. If I look at the past and I consider whatever I remember over a certain number of years of those who were at the time interested like I am and was ... and of course still am at the present interested in Gurdjieff—the ideas or whatever led us to it—and I start to count on my fingers who is really there who honestly still believes and perhaps who, at the present time even continues to make efforts to help others or even for themselves apply it in their life, I really, to be quite honest I don't want to think about it, for me it's sometimes extremely sad.

And seeing this and having it as an experience of myself, I'm not surprised at all. Because these are the things of ordinary life, and one has to learn to know that one cannot expect people who even hear and maybe even for some time listen to ideas ... and realizing well enough the necessity of repeating the ideas time and time again in different forms, how necessary it is for people to continue to listen and how, sometimes, impossible it is to break through the shell which protects them, and that sometimes a crowbar is the only thing that will do it, and sometimes sulfuric acid which will then dissolve that particular kind of protection.

But, how can one apply it when they only come every once in a while; and even if they are

for the time being—and for a little while perhaps quite advantageously for them—exposed to the ideas as they are and perhaps even have applied and derived certain benefit from them, life comes in on them again and again, and after some time that what takes place in them is gradually the fading of what used to be an interest; and the increased effect of ordinary life which becomes sometimes so strong for them ... and perhaps because of its newness that they lose track completely of that what has been exposed—and where they, at the time, professed to be interested, and also that it had a value for them.

I say such situations are very sad, and perhaps the only way is that one must assume that out of ten only one will remain, and if that's the truth if one wants to reach a hundred people one has to contact one thousand.

It depends entirely what one's aim is. I have no objection to have an aim which is big and far away. All it means is time, which is necessary not only over one month but persistent attention ... but maybe it takes years. And such aim that one must have, has to be fed by a wish. And the wish should never die, even if you cannot always attend to it, even if sometimes it is pushed in a corner.

For that reason, we come and visit Seattle and talk a little; and the others receiving an impression of you and Seattle getting an impression of some of the Groups ... some of the members—New York, San Francisco, whoever came with us—it is very good for a little while. It is also good that it is concentrated. Otherwise you would dilute it already, now ... and at the present time it is still filled enough so that all of us still have a desire to come and to attend and to see what still might be worthwhile, that many of us still continue to look for a new stimulus and will not go by old stuff that is already, long ago has become stale for them.

When I play, it is really that kind of an expression of something which is alive. And like I said last night, as a language it is of course a little bit my language; but at the same time it's not entirely that, and sometimes it can be very helpful that one simply talks through a piano; like many times one talks also ordinary words and it looks then, at times at least, as if one is forced to talk the way one does and that ... without becoming irresponsible, that one really doesn't know where does it come from. When there is a wind and the wind affects the curtains and it starts perhaps a fan, you do not know where the wind comes from. And if you ask the fan it will think that it has moved on its own accord, but we being much wiser we know that the wind did it.

To some extent we are little bits of rates of vibrations, and sometimes we are set in motion;

and if we think we are clever we believe that we did it, and if one could look at it from a real standpoint of Objectivity maybe we were just a little instrument in the hands of something that even that we don't know. When one talks about Work one doesn't know what takes place—what the reason is of uncovering, or trying to find out, what is esoteric knowledge. It probably belongs to the esoteric knowledge as a whole, and only those who are the keepers of that knowledge will allow to open a window and let a little bit fly out. And somehow or other on the wind it happens to be carried to a certain place on Earth and someone happens to pick it up and someone happens to have a wish to study it and then try to translate what may be the meaning, and then maybe a book is written and we call it All and Everything.

It is very much like that. Don't take ever any particular pride in your progress. Just be glad that if you see progress that you have the reason to be grateful. And if you continue to see that—in that what happens to you and you call it 'growth'—that perhaps the reason for it you can attribute to something. One always wants to say, poetically, that God 'noticed' one and then deigned the right to come and visit you just a little, but it is not as yet a visit, it's just a whiff of the fragrance of His robe that touches you.

So, we'll play a little bit.

Part Two

Mr. Nyland: So as to not disturb too much, sometimes music—or even talk, or even communication between people who care—produces in a person a state. Perhaps it can be explained physiologically: That as a result of certain influences on the physical body, certain chemicals are released which then affect one's emotional, or even ordinary feeling, state. When one hears about the ideas for the first time—that is, when they are presented in such a way that when you are open you see that something actually exists which you didn't know before—that than perhaps you get a concept of something that is quite different from what you have been thinking about in your ordinary existence. And that even if you may have been in contact with certain let's call them 'verities'—certain questions that have been discussed by different people over a variety of ages that we have been living—that then perhaps at such a time you also were affected a little bit. But not in total. What Gurdjieff can do and when you hear first ... for the first time such ideas, and then immediately there is at least the possibility that some kind of a light goes up. And a light not only goes up in one direction, but it is as if the total of your head in which all the thoughts happen to appear are lit up by some kind of a light that starts to shine in

some place or other in your head; not knowing exactly where the location may be, but it seems as if at such a time the different thoughts, associations, different ways you have been thinking, different problems that have cried for an answer, all of a sudden seem to take a proper place in relation to each other, and that what comes up is like a light that really starts to shine.

I do not know if you are a Nature lover well enough that every once in a while you sit in front of the eastern sky early in the morning. And of course there is, then, gradually a little indication that something is coming. You know it must come because you know that by experience, so you wait for the Sun to appear above the horizon. And when it's a clear day, of course it is beautiful because of the lights that are first made indicating that something is coming; maybe red light, maybe a little lighter, maybe a little greenish until finally the Sun comes, primarily first as yellow but then gradually becoming white and combining, in its white light, all the rays of the spectrum.

I do not know what your experience is, and when I talk I talk, once in a while of course, about my own. And I remember being in Java and sitting there early in the morning having gone one day ... one night—as it were, two o'clock—on horseback in order to reach the edge of a crater which was well known for the particular phenomenon that always takes place early in the morning: When, then, in the eastern sky the Sun starts to 'hit,' as it were, the edge of the crater, which is a tremendous, large surface of an old crater having sunk down and extinguished—than only that there are two other craters ... and separate volcanoes which have started to grow in the crater itself—but when the Sun comes over the edge and the crater during the night ... and the humidity and the air has been filled with mist, with fog, the first rays of the Sun simply, you might say 'touch' the fog and within one minute all the fog has cleared up. It is as if a curtain simply has been taken apart, and then you see Nature as it is ... of course as it was intended probably, and no more fog at that time because everything is clear, and the Sun has done it.

You see, Work sometimes is like that. It is like the Sun clearing at times the fog in your brain; and when you first get acquainted with these ideas, and it is as if the fog of many problems has all of a sudden cleared away in one moment, in one instant almost as if then the knowledge has been converted into such understanding and such depth of your emotional state that almost, I would say 'takes your breath away,' and you don't know what to do with it because too much is too much at such a time when everything falls in place.

It depends on how many problems you have, probably, and also how many different

solutions all of a sudden seem to appeal to you and how, then, everything fitting together creates for you the possibility of something harmonious. And you ask yourself: "Why am I taking part in this," and "What is it for me now that I at this present moment see certain things that I didn't see five minutes ago," and "Why is it that God presents me with this kind of a responsibility."

If you can see it as a responsibility that you, coming in contact with the ideas of Objectivity, will have to do something and that that kind of a responsibility has to be answered; then, if you understand *that* you have the beginning of a character, but if you don't take it that way it is quite useless and worthless, and so are you.

Because I'm not fanatic and I know a little bit about what I'm talking about, and I know that if these ideas of Gurdjieff do not appeal in any way whatsoever and they leave you cold, then really there is something the matter with you as a human being. It may be that you just wish to remain an ordinary little bit supporting cell living in an unconscious state, and that most likely you will die like that. And it's quite all right if that is what you wish. It's quite all right—that you want to do with your life whatever you think is right. Even if you would take drugs or some kind of a stinking stuff like that, it's quite all right for yourself; because you have a right to do this—nobody will object to it—but what do you do, and that you don't know. Because what you wish, then, is temporarily to receive a certain notion of an existence of something that gives you to some extent freedom; and you call it 'Consciousness' or a 'heightened state' or you are 'high,' and then after a little while of course it disappears again, and then maybe you have trouble in discharging that what is chemical which you have put into yourself. But it depends on the health of your body—how soon it is eliminated... But the trouble is not so much that you have that experience, the trouble is that next time you will want it again; because in that way it's a little contagious and you also want to find out if next time it happens again with you, and you take it and before you know it you're a little bit attached to it. It's not that you really become a slave to it, but there is something that you say "Here is a lovely state of consciousness that I can reach pretty cheaply by just buying something so that then when I take it into myself I am able for the time being to be a little bit different from the rest," and maybe the problems are still there, but I don't have a feeling I have to solve them.

This is really the state that one ought to get into when one is interested in this kind of Work; because that will give you a state of Consciousness which at times *also* will take away your breath; and you will not know what you experience and that even in that, if one continues to

Work—and Work properly—that then after some time there is an accumulation of data in you which gradually starts to be sorted out and gives you then, at times an insight in yourself which you have never known before. But when you do it by means of drugs—and I include in that marijuana, pot—it is something that you become dependent on, and it is really a bad trait of your character to become dependent on something that is outside of you.

A Man is a Man. He is dependent on his father and mother; mostly the mother certainly for some time, then on the family, then he grows up and then one says he has to learn to stand on his own feet so he goes out in the world and he hopes that he can make it. And sometimes, though, he cannot and his father will help him maybe financially, maybe with advice ... until finally a young Man growing up says “I have to stand on my own feet, and I’m not going back to ask my father all the time if I can go to the bathroom.” And this is always the kind of thing that shows: That gradually one wants to do it alone and find out for oneself what one’s own world is; and that you then can dispense with all love for your father, that you can dispense with his advice. This is the characteristic of a Man who wants to grow up, and then it is so unfortunate that such a Man becomes dependent more or less—at least in the beginning—and later on he can hardly live without.

Because it is the same as if you drink a cup of coffee in the morning, and you cannot say what you want to say *until* you have had a cup of coffee, and it may even have become a habit for you. It’s quite possible that some people cannot live in a apartment without a wall-to-wall carpet. It’s quite possible that when you have a cold you have to run to the doctor ... the regular doctor and ask for some pills. It is always the question what is the easiest, and those who are unconscious will try to find the most easy way; and drugs are easy and they allow you to have an experience for which you really don’t pay, and also they give you an experience that you don’t know what to do afterwards. Because in that kind of a state there is nothing that can help you to control the state in which you are, and that is of course the trouble: That all you experience is a lovely state, but it’s of no use to you in ordinary life.

And for that reason I say that anyone who wants to indulge in that ‘misses the boat’ to become a Man. Aside from all the different side effects and all the different reasons why a Man who is taking them is certainly not normal anymore, he doesn’t know what has happened to him. He cannot even trace it. Nobody knows. It is an unknown chemical. It is not organic in the sense that we mean it—that is, physiologically organic—it is something strange that you put into

your system, and it doesn't belong there. It has an effect—of course so would sulfuric acid, it would burn your skin—but the trouble is that you don't know what to do with it. The trouble is, I say is that you become a little 'attached' to it, and attachment means you are less a Man the more you are attached to something that is outside of you and that you then in a cheap way try to annex. Because, it is not yours. You have not Worked for it. It is not something that you can trust, because you don't know how it has grown. It is not something you have made, and for that reason—not having created anything of that kind—you have no right even to possess it.

I hope you understand that kind of a reasoning. Because it is based entirely: What is a Man, and what does he wish and how does he want to grow, and ultimately who does he want to say "thank you" to. He can say "thank you" to the condition under which he has lived. He can say "thank you" for that what he realizes is his life, it still is for the time being his own. He can be thankful to God for being created in some way or other, or finding himself on Earth. He can be thankful for the opportunities which *he* experiences—not someone else. And based on that kind of a concept, I don't want anything unless I have earned it. I don't want to acquire characteristics for which I have not paid in some way or other. Even by means of a dexterity ... or at a cost of some sacrifice of that what I have given in return for that what I want—really want—and that then, when I possess it I have control. Because then I know how to use it, and when *not* to use it. When I sharpen a chisel I know how to use it for carpenter work, and I also know how *not* to use it by cutting my finger. These are the things that are always involved in anything that I acquire: That it may have a possibility of harming me, but if I am a Man I know how to go around it and to take care of it.

Drugs harm you and you cannot get around it, and they will continue to harm you because you even don't know how to use them. I say this because it happens to be the case, in many instances, where people of a certain kind wish to look for something, come in contact with the name of Gurdjieff and unfortunately are already a little addicted to the drug habit; and then they try to find out what it is that they really would like, but they don't want to give up anything that they already believe in. And regarding Gurdjieff, it is only one horse you can ride. Not two. Not ten. Only one. Perhaps for a certain length of time. Perhaps you give yourself a promise that you would try for six months honestly only that, but during that time no Thomas à Kempis, no I Ching, no Zen, no particular interest even in Indian philosophy, no Egyptian mythology. They all remain of interest. Of course no Christianity, no Bible during that time because you

don't understand it anyhow. No association with friends who keep you away from your wish to really find out what is meant by Work on yourself, Objectivity, what is meant even by the discovery of your life.

Because about that I talk: That that is inherent in these ideas, inherent in the principles of Objectivity, of that what one ought to learn in order to free oneself from the conditions of Earth, in order to be freed from the mists and the fog which surrounds us and for which there is no particular remedy than only the Sun. And when the Sun appears as Consciousness, then that what takes place on Earth submits to the influence of the first rays already, and that what opens as a panorama is as if one's total life which one has lived so far with all the means—all the associations, all the facts, all the figures, all the symbols—finds all of a sudden a place somewhere in perspective; some in more clarity than others, but nevertheless belonging to psychology, to philosophy, to science, to astrology, to art, to the possibility of the interpretation of religion as a doctrine.

Not as a dogma. To ordinary life, to relationships, to understanding Man and their ambitions, to see their mechanical behavior forms. To understand differences between that what is a manifestation and essence, and that what belongs to the holy of the holiest within yourself; the understanding of that what could be a development for yourself of your own inner life and a realization of let's call it 'Man' as a three-centered human being: Being at the place of where 'Mi' has developed in a Man, when this 'Mi' has a chance to look across the bridge and find out where is 'Sol', and the 'Fa'-bridge being for him that what is his emotional state.

These are the kind of things that all of a sudden seem to open up; and if you are really honest with yourself you would stand in awe for the disclosure of such possibilities for you, and you may well ask "why" is it that you are exposed.

I would like to talk every once in a while about what is needed for Work. In the first place, the realization that you are on Earth. That means, of course, that you are subject to the conditions of Earth, but it also means that there are responsibilities *on* Earth. That one says I wish to 'Work on myself,' you first have to learn to Work. And, Work *you* learn in your daily life. In your daily life you have relationships with different people, unconscious as you are, who require at times certain forms of energy of yours to be given to them for which they will pay you a wage, and then with that money you can live a little. A person who wishes to Work on himself starts to Work *with* himself. First, in society to establish economic relationships of

independence. If a person just hangs on, if he is constantly in debt, if he is always sponging on his neighbor, if he is always borrowing without paying back, if he has no conscience in ordinary life, if there are too many opportunities that he loses a job and never finds one and then becomes dependent on someone else to maintain him... Or if he is lazy in general or he partakes even, you might say, a little bit of 'consolation'—maybe it's a good word for it—in drugs, like other people want coffee.

I use 'consolation' advisedly. For Dutch ... in Dutch, the word for coffee that is used is a 'cup of consolation.' Whenever you get into an ordinary home they have coffee on the stove, and the first thing is they offer you "Have a cup of coffee" as consolation—that is, the country people who still live as peasants. And for them it means, in that you forget practically everything that may have bothered you when you came into the room, "Now make yourself at home, and a little bit of coffee will help you." That is why I used the word 'consolation' for a drug. It's nothing else but that: Just for the time being you forget that you are a Man, and you submit to the possibility of just taking in something because you happen to be an animal.

The question for a Man is that he is a Man, he is three-centered, he has responsibility for all three. That means that he is at the 'Mi' stage of his life. This means that he has to settle the affairs which have relation for his ordinary 'Do,' 'Re,' 'Mi'—that is, for his ordinary life on Earth. He has to realize that it is necessary for him to settle relationships as well as he can in his ordinary life which have to do with his personal life, his profession and perhaps, depending on what he is doing in life, with his sociological interests and influences on some people he doesn't know. What comes into a life afterwards is the private relationship towards God. That belongs to the second triad of his Octave of development, and you first have to settle the first one: A very ordinary one belonging to the life we live on Earth, and belonging to Earth in which Man fulfills functions required by his own little Earth conscience, and also the necessity of finding out what it is to try to be honest in giving a day's work for a day's pay.

Whenever anyone wants to come to the Barn, they are not coming there just to Work at the Barn. They always come to find a place first in Warwick where they can live, where they can earn a living; and then in the beginning they can come Saturday and Sunday on their free weekend to Work at the Barn ... and when they become a little bit more affluent and can afford a free day without pay probably, then they can spend *that* day at the Barn and Work. The Barn does not pay for labor, so don't sponge on the Barn. In that sense you come as an honest person;

you work as an honest person in society in whatever it is that you can work in, and when you are the beginning of a little Man who really is trying to become responsible, *then* you are entitled even to listen to some ideas about Objectivity.

It is sometimes quite the opposite—I know. It is simply because we are not strict enough as yet. I hope that someday there will be opportunity and understanding what is really the meaning of Work in one's life, and that those who belong almost I would say have to be 'screened' by the elders of the church of Objectivity.

I will say a little bit more later, but we'll play now.

Part Three

Mr. Nyland: So this is now—I have said it a few times—the end, isn't it. What will you do. How will you maintain Work here. It has to be maintained, there's no question about it. There have to be centers where certain people can come to. It doesn't matter how unfortunate sometimes such centers are, there is always something that belongs to a Man which he can say in sincerity and which can be, at times, the truth for him.

Seattle has to find certain ways of cooperating with each other in the Group. Meetings alone will not do it. A reading Group can help. Seeing each other every once in a while on the street will help. Phoning to remind each other will help. Regular tasks you set to yourself will help. What you report in that kind of sincerity—without hypocrisy, without wanting to show off—all of that will help.

Physical work will help. A Workday *must* help. There should be much more relationship between the different people; not only on the basis of mind, and very little perhaps at the present time is there on the basis of feeling. Because you cannot care for every person who may come to a Group. You may be concerned, but you don't have to have primarily a certain love for him. You have to tolerate him sometimes. Sometimes he is obnoxious, but maybe sometimes he has a mind that helps to Wake you Up, and you have to look for that possibility. Where do you find them; not when his mind is occupied but when his physical body is engaged in something that requires, then, of course the use of his energy. So that not too much has to go to his mind; that he can really be an ordinary human being in perhaps a dexterity maybe shoveling, maybe hammering in some nails or sawing or whatever he wants to do physically—carrying stones, pouring cement, hanging up this or that, planing a two-by-four or sawing a board off so that it

will fit for a dog's kennel—it does not matter!

What you do physically will always take away a certain amount of energy which, when it is not used or when it is simply left alone, will create difficulty in your mind. Not necessarily the kind of difficulty that it becomes mean and has to express itself to other people in being angry or things of that kind. I don't mean that. I mean that the mind, when it starts to fantasy and has imagination and starts to crawl around on its own—and gives ideas left and right as if they have a value when they don't have it and when it is nothing else but a continuation of the same kind of thought 'crawling' as I say, churning around in your mind, or a mind which is so facile that it will immediately give you, by association, a certain form of opinion and perhaps criticism—at such times your mind is your enemy. Don't allow it to think. Because, it starts to disturb you. It will start to question certain ideas that are in your heart. It starts to try to define your intuition. It starts to try to put certain ideas in a framework so that you can understand them in *that* framework; and your mind will tell you this is not an ersatz but it is the real thing, and in reality, it is ersatz. It is just an occupation of the mind sitting there and thinking and meditating and not getting anywhere, really. Because that part of the mind with which that is done is surely not Objective and is, because of its activity, not interested in that what you wish to do, which is your growth.

There is only a very small part of the mind that really is interested in your Work. That is where there is a recognition of the necessity of a need, and that doesn't happen so often—although you can uncover it and it can be there, I said the other day, as if it then is in contact with Karatas and is being influenced by such Karatas being there as if, then, sometimes there is that kind of a light in the sky. Many times it may even be a certain form of Northern light, which is not real ... but it may be it reflects of the Sun somewhere even after the Sun has set. It is similar to that what is in your heart as a recognition based perhaps on an intuition of you, of something that you know that is the truth; you cannot define it, but at least you know it is there.

These are the things where the mind can become helpful. And, it's a very small—*very* small—portion of the day that the mind is even able to function in that way. The rest of the day is ordinary ... just ordinary consciousness, and it stays that way. And even when it becomes occupied with the ideas of Work, it already starts to soil the wish to Work. Because the associations, you cannot get rid of them; they cannot be dismissed like that, and they will not die that easily—not even under the influence of an 'I'.

What one has to do is to reduce every time, whenever one wishes to Work, the activities to a minimum, the state of oneself in as much relaxation as you possibly can afford. With the possibility of being present to that what you do, if in that doing there is a unity of the three centers—again, to the extent that you can afford it—that on the basis of that kind of simplicity you find ordinary activities for your body and you become acquainted with the manifestations of your body as they are, and of course accepting them as they are without any quibble, without any description at all, without any particular desire to put them in a pigeonhole and leave them there. It is something that has to become for a person a dynamic quality of wanting to be active; sometimes I say in ‘tilling’ the soil, in planting in any form of mental activity, in placing thoughts, in pondering about the value of that what you already know of yourself, in coming in contact with an absoluteness which was not there before.

But, all the time simplicity, all the time that what is ordinary life—very ordinary. Don’t attempt it at times when you are professionally engaged. When all the different activities of your mind and your feeling and sometimes your body are already engaged in an unconscious necessity, don’t try it. Forget it. Store it away. You say “I will get to that but now I sit, I now eat, I now swallow.” I drink a glass of water. I pick it up, my arm moves, I have my fingers on the glass, I put it down. I lift it up again, I open my mouth; I don’t drink yet, I now wish this glass to touch my lips, I want to be Aware of that what takes place—my lips touching the glass. This body is drinking. This body has a glass in front, it has an arm extended, muscular tension is in it, the fingers holds the glass. I don’t drink. There is water, I will drink, but here I am, I sit wanting to drink, that thought is in me—this body needs a drink, wants it and my mind has told me pick up the glass, go ahead and drink—and at the same time try to Wake Up, try to have ‘I’ there, try to have ‘I’ look and see and simply make a statement, “Look, that body is drinking.”

This is Work, and this you apply time and time and time again—with patience—and about *that* kind of experience you talk at meetings in a simple way; not to prove anything, than only to make a statement that at times you were alive, you were alert, you knew it. You wanted something to be Aware, you made an attempt and perhaps at times it can last a little longer than just a moment.

I wish you a good period. I hope to be back sometime, maybe in September. Maybe. I can never promise. I wish I could stay a little longer. I wish we could then really Work. I mean by that, talk about such simplicity and remind you not to philosophize too much and not too much

theory and not too much assumption and not too much self-love. Just ordinary 'folk,' I would say, on the road wishing to be towards Consciousness; on the road away from this Earth after having paid—like you pay after you have eaten in a restaurant—to the cashier so that then he will allow you to get out of the door.

Goodnight. Have a good month ... couple of months. Have a good time. Try to remember. Try to be honest. Try to Wake Up.

End of tape